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ing of LXX B. Of course this in itself is no sufficient objection, for impossible readings often hide textual truths of great value. But I cannot feel that Professor Batten has elicited a permissible emendation from this reading, for it is based on the supposition that *κατωρδῶδηςαν ἐπὶ* can mean "favorably disposed toward" the altar. This view is in turn based on the use of the verb as the equivalent of *יָשַׁר* at Mic. 7:2; Ps. 119:128; Prov. 2:7, 9, 11. In none of these passages is the meaning "favorably disposed toward" permissible. The nearest seeming approach toward this meaning is at Ps. 119:128, but even there it cannot be allowed. Further, *יָשַׁר* itself nowhere in the Old Testament has such a meaning, not even at II Kings 10:15, the only passage where the word occurs which might conceivably be brought into comparison.

I will not deny that certain parts of chap. 3 may really describe events in 520, but I question the arguments by which

Professor Batten seeks to support his view of this very important chapter.

It is singular that Professor Batten apparently has not availed himself of the exceedingly instructive monograph of Rothstein, *Juden und Samaritaner* (1908), in his interpretation of this chapter. At certain points he would find his views corroborated, e.g., in the emendation of "second year" to "sixth year" at 3:8, though Rothstein's historical deductions from chaps. 3 and 4 are very different from Batten's.

With regard to chap. 2, Professor Batten holds that "it may be an authentic census of Israel in the latter part of the Persian period" (p. 73). It perhaps ought to be said that the treatment of the lists in Ezra and Nehemiah is not the most successful part of Professor Batten's work. The deeper problems of these lists are scarcely touched.

The commentary is written in a more sprightly and engaging style than many of the commentaries in the same series.

BOOK NOTICES

Germany and Its Evolution in Modern Times.

By Henri Lichtenberger. New York: Henry Holt & Co., 1913. Pp. xxv+440. \$2.50.

Religious, moral, and spiritual interests are in the foreground of this excellent study. The book traces the transformation of modern Germany from a feudalistic into a capitalistic society, following out the development along the lines of economics, politics, religion, philosophy, and art. The material facts constitute the background against which the author paints a vivid picture of modern spiritual Germany. Although the book treats of many things beside religion, its general atmosphere will be very attractive to students of religion. The author holds that while scientific reason and organization have displayed the most extraordinary powers among this people, the religious spirit has not undergone any diminution among them. Modern Germany does not, as a rule, maintain

the necessity of antagonism between religion and science, but, on the contrary, endeavors passionately to reconcile them.

From the moment that the French Revolution spread its terror throughout Europe, the reaction against it turned logically to the advantage of the opposite principle—the papacy; and this to the detriment of "reformed" Catholicism and of Protestantism, both of which were hated by the ultra-conservatives. Conversions from Protestantism to Catholicism became frequent. By the middle of the nineteenth century, the Prussian kingdom was forced to capitulate to the demands of the pope.

To offset the resurgence of Romanism, the new German empire was brought into being; and this political structure is dominated by Protestant influence. The *Kulturkampf* was the struggle between the papacy and the empire, in which the secular power held its own and stemmed the tide flowing toward Rome. But

the ancient church is even yet very strong in Germany, and through the parliamentary "Center" has a formative influence upon governmental policy. Within the structure of the empire, however, the reaction against clericalism continues along new lines. The Lutheran state church is a body without a soul; and the working classes, permeated by Socialism, tend more and more to be either indifferent or actively hostile to Lutheranism and Catholicism alike.

Although religion is now going through a new crisis, Germany as a whole seems little inclined to cast Christianity aside. She seeks to adjust and accommodate, rather than to destroy. While the idealism of Schleiermacher and his spiritual successors has little influence, as yet, over the masses, it is an exceedingly vital factor in German Protestantism, and is the lever which tends to make it a "progressive" religion. This idealism is in high favor today, and is a characteristic manifestation of the national genius.

The Quakers in the American Colonies. By Rufus M. Jones, Isaac Sharpless, and Amelia M. Gummere. London: Macmillan, 1913. Pp. xxxii+603. \$3.50.

A scholarly work which ought to be widely placed in private and public libraries, valuable to students of both general and church history presenting material difficult to obtain elsewhere. As Professor Jones says, the story of the Quaker invasion of the American colonies has been often told in fragmentary fashion; but no adequate study of the entire Quaker movement in colonial times has yet been made from original sources, free from partisan or sectarian prejudice and in historical perspective. This the authors endeavor to do, with a generous measure of success. The book falls into five parts dealing with the Quakers in New England, the southern colonies, New York, New Jersey, and Pennsylvania.

The book shows that the Quaker leaders clearly expected to make their type of religion prevail in America. They thought the Society of Friends was but the beginning of a world-religion of the Spirit. The extent of their influence in the life of the colonies has not been generally realized. Their new-born enthusiasm can be compared to that of the socialists in our own day. They believed that they had discovered a new principle which was to revolutionize all aspects of society. To the Quaker, God's revelation was confined to no "dispensation." The channel between the human and the divine was still open; and it had never been closed. To the Puritan, on the other hand, revelation was confined to the biblical dispensation, and came to an end with the production of the New Testament. Collision between these two con-

ceptions and their advocates was therefore inevitable and sharp. So long as the collisions lasted, the Quakers flourished and seemed sure of a significant future in the unfolding life of America. As soon as they were free and unopposed, there came a slowing down and a loss of dynamic impact. The volume before us goes back to the origins of American Quakerism, and shows the blending of this beneficent stream of influence with the broader tide of life in the New World.

Religion and Religions: A Study of the Science of Religion, Pure and Applied. The Fernley Lecture. By James Hope Moulton. New York: Methodist Book Concern, 1913. Pp. xx+212. \$1.25.

This volume constitutes the Fernley Lecture for 1913. It is confessedly written as a sort of avocation while Professor Moulton was producing his Hibbert lectures of the same year. The volume shows something of the discursiveness of half extemporaneous writing, but it is none the less marked by solid scholarship and sanity. The opening chapter is a discussion of the historicity of Jesus, and may seem a trifle remote from a missionary lecture—a fact to which Professor Moulton refers. But the fact that such theories should be considered in this connection is an indication that our conception of the missionary task is expanding. The issue which is raised by the contact of Christianity with other religions is more clearly seen to be nothing novel, but is a recurrence of something which has happened repeatedly in the history of our faith.

Professor Moulton's treatment of the missionary problem, as such, is based upon his knowledge of the dealings of Christianity with the ancient religions and is always illuminating as a commentary upon what might be called the philosophy of missions. As we should expect the book is marked by breadth of view and sanity of judgment.

Mr. Samuel E. Stokes, who has given his life to the evangelization of India, publishes a little book on the historical evidences of Christianity, *The Gospel according to the Jews and Pagans* (Longmans, Green & Co., 50 cents). The work is edited by Dr. Murray, the Master of Selwyn College, Cambridge. It is meant primarily to help educated Hindus to feel that the life of Christ and the facts of early Christian history are susceptible of verification by the same kind of evidence which accredits the generally accepted facts of history. Thus the author seeks to demonstrate early Christianity, not from the Bible, but from non-Christian sources; and hence the title which he has chosen for his book.